

(25)

THE LOYALL CONVERT.

V I R G.

Improbus hæc tam culta novalia miles habebit?

Barbarus has segites?

By. Francis Quarles

H O M.

*οὐκ ἀγαθὸν τολυκορχίν, εἰς κοίφαντος εἴω,
εἰς βασιλεύς.*



O X F O R D,

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To the honest hearted Reader.

READE R,

Here protest before the Searcher of all hearts, that I have no End, either of Faction, or Relation in this ensuing Treatise. I am no Papist, no Sectarie, but a true Lover of Reformation and Peace : My Pen declines all bitternesse of Spirit ; all deceitfulnesse of heart ; and, I may safely, in this particular, with Saint P A U L, say, I speak the truth in Christ and lye not, my Conscience bearing me witnesse in the holy Ghost, that I neither walke nor write in craftiness, nor handle the holy Scriptures deceitfully : Therefore if thy Cause be Jesus Christ, in the name of Jesus Christ, I adjure thee to lay aside all wilfull ignorance, all prejudice, all private Respects and Interests, and all uncharitable censures : Deale faithfully with thy Soul, and suffer whole-

wholesome admonitions : Search the severall Scriptures
herein contayned, and where they open a Gate, climbe not
thou over a Stile: Consult with Reason, herein exerciz'd,
and where it findes a mouth, find thou an eare : And let
Truth prosper, though thou perish ; and let God be glorifi-
ed, although in thy Confusion.

The



THE LOYALL CONVERT.

He Kingdome of *England*, that hath for many Ages continued the happiest *Nation* on the habitable earth, enjoying the highest blessings that heaven can give, or earth receive; the fruition of the *Gospel*, which settled a firme Peace; which *Peace* occasion'd a full *Plenie*, under the gracious Government of wise and famous *Princes*, over a thriving and well-contented *People*, insomuch that shee became the Earths *Paradise*, and the Worlds *Wonder*, is now the Nurcery of all *Sects*; her *Peace* is violated; her *Plenty* wasting; her *Government* distempered, her *People* discontented, and unnaturally embroyl'd in her owne *Blood*, not knowing the way, nor affecting the meanes to *Peace*. Insomuch that she is now become the *By-word* of the Earth, and the scorke of *Nations*.

The *Cause* and *Ground* of these our *Nationall Combustions*, are these our *Nationall Transgressions*, which unnaturally sprung from the neglect of that *Truth* we once had, and from the abuse of that *Peace* we now want: Which, taking occasion of some differences betwixt His *Majestie* and His two *Houses of Parliament*, hath divided our *Kingdome* within it selfe, which had so divided it selfe from that *God*, who blest it with so firme a *Truth*, so settled a *Peace*, and so sweet an *Unitie*.

As that sinne brought this division, so this division (sharpened with mutuall Jealousies) brought in the sword.

When the Lyon roares, who trembles not? And when Judge-ments thunder, who is not troubled?

Among the rest, I (who brought some Faggots to this Combustion) stood astonisht, and amazed; to whom the mischiefe was farre more manifest then the Remedy: At last, I laid my hand upon my heart, and concluded, *It was the hand of God;* Where being plundered in my understanding, I began to make a scrutiny, where the first Breach was made, that let in all these Miseries.

I found the whole Kingdome now contracted into a Parliament, which consisted of three Estates; A King, a House of Peeres, and a Houle of Commons; by the Wisdome and Unity whereof, all things conduicible to the Weale-publique, were to be advised upon, presented, and established.

I found this Unity dis-joynted, and growne to variance even to Blood: The King, and his Adherents on the one party; and his two Houses and their Adherents on the other.

The pretence of this division, was the true Protestant Religion, which both protested to maintaine; the liberty of the Subject, which both protested to preserve; the privileges of Parliament, which both promise to protect; Yet, nevertheless, the first never more profaned; the second never more interrupted; the third never more violated.

Standing amased at this Riddle, I turned mine eyes upon his Majesty; and there, I viewed the Lords Anointed, sworne to maintaine the esiablished Lawes of this Kingdome: I turned mine eyes upon the two Houses; and, in them, I beheld the Interest of my Countrey, sworne to obey his Majesty as their su-preme Governour.

I heard a Remonstrance cryed from the two Houses: I read it; I approved it; I inclined unto it: A Declaration from his Ma-jesty; I read it; I applauded it; I adhered to the justnesse of it: The Parliaments Answer; I turned to the Parliament: His Ma-jesties Reply; I returned to his Majesty.

Thus rost and turned as a Weathercock to my own weake[n]esse,

I resolved it impossible to serve two *Masters*.

I fled to *Reason*; *Reason* could not satisfie me: I fled to *Policy*; *Policy* could not resolve me: At length, finding no *Council-lour*, but that which first I should have sought; I hyed me to the *Book of God*, as the *Great Oracle*, & ushering my Inquest with *Frayer* and *Humiliation*, I opened the sacred leaves, which (not by chance) presented to my first eye, the 20 of the *Proverbs*, v. 2. *The feare of a King is as the roaring of a Lyon, and who so provoketh him to Anger, sinneth against his owne soule.*

Now I began to search, and found as many places to that purpose, as would swell this Sheet into a *Volume*; so that in a very short space, I was so furnished with such strict *Precepts*, backt with such strong *Examples*, that my *Judgement* was enlightened, and my wavering *Conscience* so thoroughly convinced, that by the Grace of that *Power* which directed me, neither *Feare*, nor any *By-respects* shall ever hereafter remove me, unlessle some *clearer light* direct me.

But above all the Rest, a *Precept* and an *Example* out of the *Old Testament* (strongly confirmed by a *Precept* and an *Example* out of the *New*) settled my opinion, and established my *Resolution*.

The first *Precept* out of the *Old*, *Jeremy* 27. v. 6. Where it *Pre. 1.* pleased *God* to owne *Nebuchadnezzar* his servant, (although a knowne *Pagan*, a profest *Idolater*, and a fierce *Persecuter* of all *Gods Children*) concerning whom he saith, v. 8. *They that serve not the King of Babylon, and that will not put their necks under his Yoake, I will punish them with the Sword, Famine, and the Pestilence, till I have consumed them.* v. 9. Therefore hearken not to your *Diviners* and *Prophets*, that say unto you, *You shall not serve the King of Babylon*, for they prophesie a lye unto you. v. 10. But the nations that shall serve the King of Babylon, and bring their necks under his Yoake, those will I let remain in their owne land, (*saith the Lord*) and they shall till it, and dwel therein.

Can there be a stricter *Precept*? or could there be a more impious *Prince*: And yet this *Precept*, and yet this *Prince* must be obeyed: nay, *sub paena* too; Upon the paine of *Gods high wrath*, fully exprest in *Famine, Sword, and Pestilence*, not onely

upon the People, but upon the Priests also, that shall perswade them unto disobedience.

Pre. 2.

The second Precept is enjoyned us out of the New Testament, Rom. 13. 1. *Let every soule be subject to the higher Powers, for there is no Power but of God; the Powers that be, are ordained of God: Whosoever therefore resisteth the Power, resisteth the Ordinance of God, and they that resist, shall receive to themselves damnation.* This Power (this King) to whom S. Paul commandeth this subjection, was Nero, the bloody persecutor of all that honoured the blessed Name of Jesus Christ.

Gods Command should be a sufficient Argument, *Auctoritatem* is enough: But when he adds a Reason too, he answers all Objections: But when he threatens a punishment (no lesse then damnation) upon the resistance thereof, he hath used all meanes to perswade a necessity of obedience.

Let every soule be subject.)

Not equall, much lesse superiour. And what is taking up of Armes, but an implied supposition of at least equality? What are the hopes of Conquest, but an Ambition of Superiority? What is condemning, judging, or deposing, but Supremacy? For it is against the nature of an Inferior to condemne, judge, or depose a Superiour.

And, lest the Rebellious should confine his obedience to a good Prince, the next words reply,

For there is no Power but of God.)

Power in it selfe, is neither good nor evill, but as it is in subiecto, the person; If an evill King, an evill Power; If a good King, a good Power: God sends the one in mercy, and we must be subject; the other in judgement, and we must be subject: In things lawfull, actively; in things unlawfull, passively: If a good King, he must have our praise, and our plyance; If an evill King, he must have our Prayers, and our Patience.

He that resisteth the Power (whether good or evill, for all power is of God) resisteth an Ordinance of God, (Ordinances of men are not resisted without ruine) and whosoever resisteth shall receive, but what? κρίσια σαυτοῖς, damnation to themselves.

Now, compare this place with that 1 Cor. 11. 29. *He that shall*

shall eat this Bread, and drink this Cup of the Lord unworthily,
eateth and drinketh, What? *καὶ μαίνεται*, damnation to himselfe.

If then there be proportion betwixt the *Sin* and the *Punishment*, you may hereby gather the haynousnes of *disobedience*; the punishment whereof is the very same with his that is guilty of the *Body & Blood* of our *Lord*; to the one for *not discerning the Lords Body*; to the other, for *not discerning the Lords Anointed*.

The *Lords Anointed*? And who is he? None but the *Rege-*
nerate: Christ is not *Christ* to any, to whom Jesus is not *Jesus*.

Gods Word answers your silly Objection, not I: Was not
Sam! Gods *Anointed*? Was not *Cyrus* Gods *Anointed*, & many *1 Sam. 26.5.*
more whom God acknowledges so, and yet wicked Kings?

Cyrus is mine Anointed, yet he hath not knowne me.

The first Example for our Obedience the Old Testament Example 1.
proposes to our imitation, *Dan. 3.16. Nebuchanezzar the King*
of Babylon sets up a golden Image: *Shadrach, Meshach, and A-*
bednego were commanded to fall downe and Worship it.

The King, a knowne *Pagan*, commands grosse *Idolatry*;
Did these men conspire? Or (being Rulers of the Province of
Babel) did they invite the Jews into a *Rebellion*? Did these (to
strengthen their owne *Faction*) blast their Soveraignes Name
with *Tyramie and Paganisme*? Did they endeavour by Scan-
dals, and impious Aspersions, to render him *odious* to his peo-
ple? Did they encourage their Provinces to take up Armes for
the defence of their *Liberties or Religion*? Did they seize upon,
or stop his *Revenues*? or annihilate his *Power*? Did they estrange
themselves from his *Presence*? Murther his *Messengers*, Or
would they have slighted his gracious *Offers*? No, being called
by their *Prince*, they came, and being commanded to give *actu-*
all obedience to his unlawfull commands, observe the *modesty*
of their first answer, *We are not carefull to answer thee in this Dan. 3.19.*
matter, & being urged, mark their pious resolution in the second.

Be it knowne, O King, we will not serve thy gods, nor worship the Dan. 3.18.
golden Image which thou hast set up.

The King threatens the Fornace; They yeeld their *Bodies* to
the Fornace, and say, *God whom we serve will deliver us out of thy Dan. 3.17.*
hands, & if not, *He will deliver Thee into our hands*. They expect

deliverance rather in their *passive Obedience*, then in their *actuall Resistance*.

Ob. But they were *few* in number, and their Forces not considerable.

Ans. Admit that, which all *Histories* deny. Was not God as able to subdue *Him* with so *few* as to deliver them from so *many*? Had their *weaknesse* lesse Reason (for the Cause of Gods *apparent dishonour*) to expect a *miraculous assistance* in those dayes of frequent Miracles, then we, after so long a *cessation of Miracles*? Gods glory will not be vindicated by *unlawfull meanes*, or *unwarrantable proceedings*.

Ob. I, but we take up *Armes*, not against the *King*, but against his *civil Counsellors*.

Ans. Adherents ye meane. A rare distinction! And, tell mee; whose *power* hath his Adherents? The *Kings*; By which appears, ye take up *Armes* against the *Kings Power*; *He that resisteth the power* (it is not the said *Prince*) *shall receive damnation*. Againe, *Where the word of a King is, there is power*: God joyned the *King* and his *Power*, and who dare separate them? They that take up *Arms* against the *Parliaments power* (you say) take up *Arms* against the *Parliament*; do not they then that take up *Arms* against the *Kings power*, by the same Reason, take up *Arms* against the *King*? Now, look back upon your intricate distinction, and blush.

Ob. But, if the *King* betray the *Trust* reposed in him by his Subjects, they may suspend their *obedience*, and *resist* him.

Ans. Kings are Gods *Viceroyalents*, and cannot be compelled to give an accompt to any, but to God. *Against thee, against thee onely have I sinned*: That is, to thee, to thee onely must I give an accompt. Though I have sinned against *Uriah*, by my *Act*; and against my people, by my *Example*, yet against *Thee* have I onely sinned. You cannot deprive, or limit them, in what you never gave them. God gave them their *Power*, and who art thou that darest resist it? *By me Kings raigne*.

Ob. But, his *Crown* was set upon his Head by his Subjects, upon such and such conditions.

Ans. Why was the penalty, upon the faile, not expressed then?

Coro.

Coronation is but a humane *Ceremony*. And was he not *Fro-claimed* before he was crowned? Proclaimed? but what? A King? And did not you at the same instant, by relative conse-
quence, proclaime your selves *Subjects*? And shall Subjects condition with their King, or will Kings bind themselves to their Subjects, upon the forfeiture of their power, after they have received their Regall *Authority*?

But, the King hath, by *Writ*, given his power to his *Parlia-ment*, and therefore what they doe, they doe by *virtue* of his *Power*.

The King, by his *Writ*, gives not away his power, but *commu-nicates* it. By the *virtue* of which *Writ*, they are called *ad tra-ctandum & consulendum de arduis Regni*; To treat and advise concerning the difficulties of the Kingdome: Here is all the power the *Writ* gives them, and where they exceed, they usurp the King's power, being both against the *Law of God*, and the constitutions of the *Kingdome*.

Well, but in case of necessity, when *Religion* and *Liberty* lye at the stake, the *Constitutions* of the Kingdome (for the preser-vation of the Kingdome) may suffer a *Dispensation*.

Admit that: But what necessity may dispence with the vio-lation of the *Law of God*? the deviation wherfrom is evill, and *Thou shalt doe no evill that good may come thereon*.

But, we take not Armes against the King, but onely to bring *Delinquents* to condigne punishment.

And, who are they? even those that take up *Armes* for the King; which, an unrepealed Statute, 11. *Hen. 7.* acquits. But, admit *Statutes* may be broken, and you seeke to punish them; Who gave you the power so to do? The *Law*: And what *Law* denyes the King power to *pardon* *Delinquents*? God, that hath put *power* into the hand of Majesty, hath likewise planted *Mercy* in the heart of Soveraignty: And, will ye take away both his *birth-right* and his *Blessing* also? Take heed, you do not slight that, which one day may prove your *Sanctuary*.

But, the King, being a *Mixt Monarch*, is bound to his own *Laws*.

There be two sorts of *Laws*, *Directive*, and *Coercive*; As to the

Ob.

Ans.

Ob.

Ans.

Ob.

Ans.

Ob.

Ans.

Excl. 8. 4.

the first, he is only bound to make his *accoupt* to God; so, to the second, he is only liable to the hand of God; *Who shall say unto him, What doest thou?*

Ob.

But, Kings now adayes have not so *absolute* a power, as the Kings mentioned in the Scripture.

Ans.

Who limited it? God, or Man? Man could not limit the *Power* he never gave: If God; shew me where; till then, this objection is frivolous.

Ob.

But, when Kings and their assistants make an *offensive*, and a destructive warre against their *Parliaments*, may they not then take up *defensive* Armes?

Ans.

It is no offensive Warre for a King to endeavour the *Recovery* of his surrepted right; however, are not the members of a Parliament *Subjects* to their Soveraigne? If not, what are they? If Subjects, ought they not to be subject? Gods people, the *Jewes*, that were to be destroyed by the Kings Command, neither did nor durst make a defensive Warre against his abused power, until they first obtained the Kings *Consent*.

Heller 8.

But, admit it lawfull, (though neither granted, nor warrant-ed) that subjects may upon such tearmes make a defensive war, does it not quite crossle the nature of a defensive warre, to *assayl, pursue, and dispossesse*?

When you shot 5. peeces of *Ordnance*, before one was returnd at *Edge-hill*, was that defensive? When you besieged *Redding*, which you after slighted, was that defensive? When ye affronted *Basing-house*, was that defensive?

The warrantable weapons against an angry King, are, *Exhortation, Dissuasion, wise reproof* (by such as are nearest to him) *Petition, Prayer, and Flight*: All other weapons will at last wound them that use them.

Example 2.

1 Pet. 2.

The second Example was left us out of the *New Testament*, by Him that is the true president of all holy obedience, Our blessed *Saviour*; whose Humility and sufferance was set before us as a *Copy* for all Generations to practice by.

The temporall kingdom of the Jewes, successively usurpt by those two heathen Princes, *Augustus* and *Tiberius*, two Contemporaries, was his naturall Birth-right, descended from his Type, and

and Auncstor King *David*. Had not he as great an Interest in that Crowne, as we have in this Common-wealth? Was not *He* as tender-eyed towards his own naturall people, as we to one another?

Were not the Truth as deare to Him, (who was the very Truth) and the way to it as direct to Him (that was the onely Way) as to us?

Was not *He* the great Reformer?

Had the *Sword* been a necessary stickler in Reformation, how happened it that he mistooke his weapon so? In stead of a Trumpet, he lifted up his *Voice*.

Was *Plots*, *Policies*, *Propositions*, *Prophanations*, *Plunderings*, *Militarie Preparations*, his way to Reformation? Were they not his own words, *He that taketh up the sword, shall perish by the sword*? Nor was it want of strength, that he reformed not in a Martiall way: Could not he command more then twelve legions of Angels?

Or had he pleased to use the Arme of flesh, could not He that rayfed the dead, rayse a considerable Army? Sure, S. John the Baptist would have ventured his head upon a fairer Quarrell, and S. Peter drawn his sword to a bloodier end; No question, but S. Paul, the twelve Apostles and Disciples would have proved as tough Colonels, as your associated Essex Priests did Captaines; and doubtlesse S. Peter, who converted 3000 in one day, would have rayfed a strong Army in s.v.

Our blessed Saviour well knew, that *Cæsar* came not thither without divine permission; In respect whereof, He became obedient to the very shadow of a King; and whom he actively resisted not, he passively obeyed.

I, but there was a necessity of his obedience, and subjection, to make him capable of a shamefull death.

No his obedience, as well as death, was voluntarie; which makes you guiltie of a shamefull argument.

But, He was a single person; We, a representative body: what is unexpedient in the one, is lawfull in the other.

Worse and worse! If our blessed Saviour be not Representative, Tell me whereof art thou a Member? woe be to that Body

Ob.

Ans.

Ob.

Ans.

polistick, which endeavours not to be conformed according to
the Head *Mysticall*.

He preacht *Peace*; Your Martiall Ministers (by what autho-
ritie they best know) proclaime *Warre*: He, *Obedience*; They,
Sedition: He, *Truth*; They, *Lyes*: He, *Order*; They, *Confusion*:
He, *Blessednesse* to the Peace-makers; They, courage to the
Persecutors: He, *Blessednesse* to the persecuted; They brand
them with *Malignitie* that call them blessed.

God was not heard in the *whirlwind*, but in the *still voice*.

But, his thoughts are not as our thoughts, neither are our
wayes like his wayes.

But, whence proceeds all this? even from a *viperous* Gene-
ration (which hath long nested in this unhappy *Island*) and
those encreased multitudes of *simple soules*, seduced by their
seeming sanctitie, who taking advantage of our late too great
abuse of Ceremonies, are turn'd desperate enemies to all *Order*
and *Discipline*, being out of charity with the very *Lords Prayer*,
because it comes within the Popish *Liturgie*.

How many of these have lately chalenged the name of *sanc-
tified Vessels*, for containing the poyson of unnaturall *Sedition*!
How many of these have usurpt the stile of *well-affected*, for
dis-affecting *Peace*! How many of these have counterfeited the
honour of good *Patriots*, for largely contributing towards the
Ruines of their Country! How many does this *Army* consist of!
How for their sakes is *Blasphemy* connived at! *Sacrilege* per-
mitted! How for their encouragement are *Lyes* and brasle-
brow'd *Impudencies* invented, nay publisht (nay published in
their very *Pulpits*) and tolerated (if not commanded) even by
them, who (perchance, were this quarrell ended) would throw
the first *stone* at them! How many of our Learned, Religious,
and Orthodox *Divines* (who by their able *Tongues*, and *Pens*,
have defended and maintained the true ancient and Catholique
Faith, and vindicated the *Reformed Religion* from the aspersions
of her potent Adversaries) are now plundred in their *Goods*,
sequestred in their *Livings*, imprison'd in their *Persons*, (if not
forced in their *Consciences*) whilst their Wives and poore
Children, begging their Bread, are left to the mercy of these *un-
mercifull*

mercifull times ; even for the encouragement of them, whose pedantick learning durst never shew her ridiculous face before an easie Scoole-man, whose livelyhoods they unworthily usurp, not dispensing the *bread of life*, but the *darnell* of giddy-headed *fancie* and *sedition*, abhorring the way to peace , and maligning those that ensue it.

I, but we desire Peace, so we may have *Truth* too.

What meane ye by having *Truth* ? The preservation of the *old Truth*, or the *Institution* of a *New* ?

If ye feare the *alteration* of the *Old*, (having your Soveraigns *Oath*, which you dare not beleeve) what other assurance can you have ?

The Blood you shed, is *certaine*; The change you feare, is *uncertaine* : It is no wisedome to apply a *desperate Remedy* to a *suspected disease*.

If the enjoyment of Peace depends upou a *full assurance* of *Truth*, our discords may beare an everlasting date : God hath threatened to remove his *Candlestick*, and our wickednesse justly feares it ; And so long as we feare it, shall we abjure *Peace*, the blessed *meanes* to prevent it? He that seekes to settle *Truth* by the sword, *distracts* it.

Or, is it a *Truth* ye want ? If so, Is it of *Doctrine*, or of *Discipline* ? If of doctrine, *Aetum est de nostra Religione*, Farewell our Religion. Or, is it of *Discipline*? Discipline is but a *Ceremony*. And did the Lord of the *Sabboth* dispence with a *moral* Law, for the preservation of an *Oxes* life, or an *Asses*, and shall we, to alter some few indifferent *Ceremonies* (allowed by the Parliaments of three *pious* and *wise* Princes, and the practise of many holy *Martyrs*, who sealed the true Protestant Religion with their *Blood*) cry down *peace*, and shed the blood of many thousand *Christians* ?

Our *seduced* Protestants, will have no *set Forms* of Prayer, but what proceeds immediatly from their owne *Fancies*. This is their *Truth*.

Our *Semi-separatists* wil heare our Sermons, (if they like the Teacher) but no *Divine Service*. This is their *Truth*.

Our *Separatists* will not communicate in our Churches, nor

Ob.
Ans.

joyne in our Congregations. That is their Truth.

Our *Anabaptists* will not baptize till yeares of discretion and *re-baptize*. That is their Truth.

Our *Antinomians* wil have no *Repentance*. This is their truth.

Our *Independents* will have an universall *Parity*; This their Truth.

Good God, when shall we have *Peace*, if not till all these *Truths* meet!

Ob.
Mat. 10. 34.

Ans.
1 Cor. 1. 23.
Mat. 26. 31.
Rom. 7. 7.

But, *Christ* sayes, *I come not to bring Peace, but the Sword*; therefore, for the propagation of *Peace*, it is lawfull to use the *Sword*.

So, He is termed a *stumbling block*, and does that warrants us to *stumble*? So, He sayes, *All you shall be offended because of me*; and does this patronize our *Osterces*? The Law is good, and just: Because *then we had not knowne sin but by the Law*, is it therefore lawfull for us to *sin*? God forbi^d.

Our Saviour brings the *Sword* among us, as *wholesome meat* brings sicknesse to a *weakly sick stomack*, or physick to a body abounding with *Humours*; not intentionally, but occasionally.

Thus, by your erroneous and weake mistakes, you make the *Prince of Peace*, the *Patron* of your unnatural *W^er^te*; and the *God of Truth*, the president of your unexamined *errors*.

But, Almighty God, the *Champion* of his owne *Truth*, and maintainer of his owne *Cause*, hath (to more then common admiration) appeared in this great *enterprize*.

He that delivered Israels *handfull* from the hand of *Pharoahs Host*, hath shewed himself in the (almost incredible) proceedings of this heaven-displeasing *Warre*; the brief relation whereof may move those hearts, that are not feared, or stoned, to melt into a thankfull Acknowledgement of his *Power*, and remain as Monuments of his *Mercy*, that children (yet unborne) may say hereafter, *God was here: viz.*

The two *Houses* of Parliament made first a generall seizure of all the *Aimes, Ammunition, Castles, Forts, Magazines, and Ships*, (being the whole visible strength of this unhappy Kingdome) to whom (having now settled the *Militia*, both by *Sea* and *Land*, in their owne hands) tides of Proposition-gold came in

in upon the *Publique Faith*; *Mony* (like blood from the Liver, conveighed through althe veines) isued to make a large supply and where it stopt a while, mountains of maffie *Plate*, from the vast *Goblet* to the slender *Thimble*, this *Faith* removed into their safe possession: And when the great *Milch Cow* began to flake, they prest her Nipples and by hard streyning renew'd the stream. As Physicians evacuate the Body, sometimes by *Vomit*, sometimes by *Purge*, sometimes by *Phlebotomie*, sometimes by *Sweating*, sometimes *fluxing*, sometimes *diuretically*, yet purge but the lame peccant humour; So did they, first by *Proposition*, then by way of *Contribution*, now by way of *Loan*, then by way of *Subsidie* (no lesse then 50 at one time) here by way of *Affessment*, there by way of *Twentieth part*, then by way of *Excise*, one while by way of *Sequestration*, then by way of *Plunder*, but still the issue, *Mony*: And, to worke the better upon the Affections of the Multitue all this for the behoofe of *King*, and *Parliament*, for the pretended defence of (God knowes what) *Religion*; Insomuch that men came in like *Swarms* to the next Tree, or rather like treacherous *Decoys*, with their innocent Multitude, into the *Net*, and *Horses* without Number.

Thus were they supplied with all necessities, which the *Arm of flesh* could provide for the waging of an *unconquerable warre*, whereon the *Mony* already expended, makes no lesse figures then 17 Millions Ster. besides the Revenues of the *King Queen*, *Prince*, *Du'e of York*, and the *whole Estates* of all such as take up Arms against them, besides free *Quarter*, and Souldiers yet unpayd. His Majesty, on the other side, driven away with a few Attendants, not having among them so many *Swords & pistols*, as these had *Cannons*, wanting both *Money Horses*, and *Ammunition*. only what he received from the piety of some believинг Subjects, (whose eares were Pamphlet-prooфе against all defamations, and scandals cast upon sacred Majesty) finding slender Provision in his *own Dominions*; & that stopt or seized, which came from forreigne parts; No *Shipping*, but what he purchast with the precious and extreame hazard of his few (but valiant) Subjects; No *Arms*, but what he gained by the courageous venture of his owne neglected *life*, the subject of our continuall

Prayers. Yet, hath God covered his head in the day of battaile, and blest him with such successe, that He is (by the Divine Providence) become a great Master of the Field, and almost able to maintaine fight with his owne Ships at Sea.

The God of Heaven blesse him, and prosper him, and make his dayes as the dayes of Heaven, that being here the Faiths defender, he may still be defended by the object of that Faith.

Nor is the providentiall hand of God more visible in prospering him then in punishing his Enemies, whose ruines may remaine, as Sea-markes to us, and Pyramids of Gods Power, whereof a touch.

Sir John Hotham, then Goverour of Hull, who first defyed and dared his Soveraigne to his face, what is become of him? How stands he a Mark betwixt two dangers, having nothing left him, but guilt enough to make him capable of a desperate Fortune?

Master Hampden, that first waged Law, & then War against his own naturall Prince, hath not he (since these unhappy troubles began) bin first punished with the losse of children, may visited to the third Generation, to the weakening (if not ruining) of his Family, & then with the losse of his own life, in the same place where he first tooke up armes against his gracious Sovereign? was it not remarkable that the Lord Brook, who so often excepted against that clause in the Lyturgie, (*From sudden death good Lord deliver us*) was slaine so suddenly? who was so severe an enemy against Peace should perish in the same Warre, he so encouraged? Who, so bitterly inveighed against Episcopall Government, should be so shot dead out of a Cathedrall Church? who labouring to put out the left eye of establisht Government, his left eye, and life were both put out together?

How is Duke Hamilton (scarce warme in his new Honour) taken in his owne snare, having entangled his Lord and Master in so many inconveniences?

How is Holland, whose livelyhood was created by his Sovereigns favours, branded with a double treachery, and like a Shit-stecock fallen at the first returne, and scarce able to raise himself by a sorry Declaration?

Is not *Bristoll Fines* (who at his *Councell of War* condemned and executed innocent blood) himselfe condemned, (pleading innocence) at a *Councell of War*, from the mouth of his owne *Generall*, though finding (perchance) more *Mercy* then he either deserved, or shewed? But that blood that cryed to him for *Mercy*, will crie to Heaven for *vengeance*.

And are not many more ripe for the same *Judgement*, whose notorious *Crimes* have branded them for their respective *Punishments*?

How many of those *blood-preaching Ministers* have died expectorating *Blood*? whilst others, at this time labouring under the same *Disease*, can find no Art to promisè a *Recoverie*. All whom I leave to possible *Repentance*, and passe over.

Cromwell that profest defacer of Churches, (witnesse *Peterborough*, and *Lincolne*, &c.) and Rifter of the *Monuments* of the dead, whose prophane Troopers (if Fame has not forgot to speak a Truth) watered their Horses at the *Font*, and fed them at the *Holy Table*, that *Cromwell*.

Sandes, whose sacrilegious Troopers committed such *barbarous* insolencies, with his (at least) connivance, in the Church of *Canterbury*, and used such inhumane tortures on the tender *breasts* of women, to force confession of their *hidden* goods, the golden subjects of their *Robberie*;

What can the first expect, and what reward the other hath found, I neither *prophesie* nor *judge*. If these, and such as they, doe fight for the *Reformed Religion*, God deliver every good man both from *them*, and it: *Cursed be their wrath, for it is fierce, and their anger, for it is cruell.*

These (and of such many) are they, that whilst they pretend a Reformation, need first to be reformed.

Nor doe I, in taxing this Army of such impious *barbarisms*, excuse or rather not condemne the other; whereof, no question, too great a number are as equally prophane; whilst all together make up one *body* of wickednesse, to bring a ruine on this miserable Kingdome; for whose impieties His Majestie hath so often suffered.

I, but his Majesties Army (besides those looser sorts of people) consists of numerous *Papists*, the utter enemies of true Religion.

Ob.

To

Ans.

To whom the King hath sworne his protection, from those he may require assistance;

But, unto all his people, as well Papists as Protestants, he hath sworne his Protection; therefore from all his subjects, as well Papists as Protestants, he may require assistance.

Neither does he call in Papists, as Papists, to maintain Religion (as himselfe hath often manifested) but as subjects to subdue, or at least qualifie Sedition.

The ayd of the subject, is either in his person or in his purse; both are requireable to the service of a Sovereigne.

Put case his Majesty should use the assistance of none but Protestants; Tell me, would ye not be apt to cavill, that he is favourable to the Papists; neither willing to endanger their persons, nor endamage their purses; or, at least, that they are reserv'd for a last blow?

Or, in case Papists should largely under-write to your Propositions, send in Horses, Armes, or other Provisions, would you not accept it; and for its sake, their persons too?

Are you so strict in your Preparations, as to catechize every souldier? Or, to examine first every Officers Religion? Or, having the proffer of a good Popish, or debaucht Commander, tell me, should he be denied his Commission?

Remember Sir Arthur Ashton, whom His Majesty entertains by your Example.

These things indifferently considered, it will manifestly appear, that the honest-minded vulgar are meerly seduced, under the colour of piety, to be so impious, as by poysoning every action of their lawfull Prince, to foster their implicite Rebellion.

But, in case, your side should prosper, and prevail, what then? would then our Miseries be at an end? Reason tells us, No; God keeps us from the experience: Think you, that Government (whether new, or reformed) which is set up by the sword, must not be maintained by the sword? And how can Peace and Plenty be consistent with perpetuall Garrisons, which must be maintained with a perpetuall charge? besides the continuall excursions, and conniv'd-at injuries committed by Souldiers, judge you.

Or,

Or, put the case, this necessary Consequence could be avoided, think you the ambition of some new States-men, accustomed to such Arbitrary, and necessitated power, on the one side, and the remaining loyaltie of His Majesties dis-inherited Subjects, watching all opportunities to right their injur'd Soveraigne, and themselves, on the other side, would not raise perpetuall tempests in this Kingdome ?

Or, if such an (almost) unpreventable evill should not ensue, think you, such swarmes of *Sectaries* sweat for nothing ? Are their purles so apt to bleed to no end ? Will not their costs, and paines expect, at least, a congratulatory connivance in the freedome of their consciences ? Or, will their swords, now in the strong possession of so great a multitude, know the way into their quiet scabberds, without the expected liberty of their Religions ? And, can that liberty produce any thing but an establisht disorder ? And, is not Disorder the mother of *Anarchie* ? and, that, of Ruine ?

Open then your eyes, closed with crasse, and wilfull blindnes, and consider, and prevent that, which your continued disobedience will unavoidably repent, too late.

But, the truth is, They are all *Papists*, by your Brand, that com ply not, in this action with you : Admit it were so ; Are not *Papists* as tolerable for His Majestie, as *Anabaptists*, *Brownists*, *Separatists*, *Atheists*, *Antinomians*, *Turks* ; and, indeed, all *Religions*, and *Factions*, nay *Papists* too, for His Subjects ? These, of His Majesties side, come freely, out of their *Allegeance*, as Subjects : Yours, are preach'd in, comming out of *obstinacie*, as Rebels : They, at their owne charges, proportionable to their Abilities ; These, like *Iudas*, selling their Soveraignes *Blood* for ill payd wages : Yet, both sides pretend a *Quarrell* for the true Protestant Religion.

Good God ! What a monstros Religion is this, that seeks protection from the *implacable* opposition of her two Champions !

His Majesty protest to maintain it : The two Houses protest to maintain it : O, for an *Oedipus* to reade this *Riddle* !

His Majesty addes one *Clause* more, wherein if the other Party would agree, the work would be at an end, which is,

According to the establisht Constitutions, by Oath taken by him, at his Coronation; And there, the two Houses leave him, contending for a, yet, undetermined alteration.

And, for my part, I dare not conceive such evill of the *Lords Anointed*, and my gracious Soveraigne, as to feare him perjur'd.

Hath not His Majesty, in the presence of that God, by whom he reignes, imprecatid the Curse of Heaven on him and his Royall Posterity, (*Sub Sigillo sacramenta* too) if He, to his utmost, maintaine not the True Protestant Religion, exercised in that blessed Queenes dayes, and propagated by the blood of so many glorious Martyrs (at which time God blest this Island in so high a measure) if he preserve not the just Priviledges of Parliament, and the Liberty of the Subject?

Nay, more, did not his Majesty so promise the severe execution of the Statute against all *Recusants*, that if he failed, he desired not the ayde of his good Subjects?

What inferiour person would not think his Reputation wronged, not to take up confidence upon such terrible termes? What notorious evil hath his Majesty perpetrated to quench the sparkles of a Common Charity?

Consider, O, Consider; He acts his part before the King of Kings, whose eye is more especially upon Him; He acts his part before his fellow Princes, to whom he hath declared this his Imprecation. He acts his part before his Subjects, whose stricter hand weighs his pious words with too unequall Balances.

Were he the acknouledger of no God, yet the Princes of the earth, (if guilty of such a Perjury) would abhorre him. Or, were all the Princes of the earth, blind, deafe, or partiall, would not he think his Crown a burthen to be worne upon his perjur'd brow before his own abused people? Or, (having renounced his Subjects ayde, upon his fayle) could he expect that loyalty, which now he wants upon a meere suspicion?

But, He is a Prince, whom God hath crowned with graces above his fellowes; A Prince, whom, for his Piety, few Ages could parallel.

What Vices of the times have branded his Repute? His Youth, high diet, strength of body, and Soveraigne Power might have inclind,

enclind, and warpt him to luxurious vanitie, as well as other Monarchs, whose effeminaries have enerv'd the strength of their declining Kingdoms ; How many would have held it a Preferment to be *Attorney* to His Royall Lust, or *Secretary* to His *Bosome Sinne* ? Yet, he remaines, a president of unblemisht *Chastity*.

He might have pleasd and pamperd up his wanton *Palate* with the choice of curious *Wines*, to lighten *Cares*, which wait upon the Regall *Diademe* ; Yet, he continues the patterne of a chaste *Sobriety* : He might have magnifyed his *Mercie*, and sold his Justice, to reward a *Service*, in pardoning offences, (committed by those of neare relation) yet, He abides the example of *in-exorable Justice*.

These and many other eminent *Graces*, and illustrious *Virtues* can claime no Birth from *Flesh* and *Blood*; especially, in those, whose pupillages are strangers to *Correction* ; Nor, is it safe Divinity, to acknowledge such high *Gifts*, from any hand, but *Heaven* :

Which, being so, my *Conscience*, and *Religion* tells me, that Almighty *God*, (who is all perfection) will not leave a work so forward, so imperfect; but, will, from day to day, still adde and adde to his transcendent *virtues*, till he appeare the Glory of the *World* ; and, after many yeares, be crowned in the *World of Glorie*.

Martial. lib. 8. Ep. 66.

Rerum prima salus, & una Cesar.

D 2

Post-

Post-script to the Reader.

Now thou hast heard the Harmony of Scriptures, without Corruption, and the Language of Reason, without Sophistry.

Thou hast not only heard Divine Precepts, but those Precepts backt with holy Examples, Neither those out of the Old Testament alone, but likewise out of the New. Being now, no Master left for thy Exceptions, prevaricate no longer with thy own soul: And, in the feare of God, I now adjure thee, once again, as thou wilt answer before the Tribunall at the dreadfull and terrible day, that thou faithfull examine, and ponder the plaine Texts which thou hast read, and yeelding due obedience to them, stop thine eares against all sinister expositions, and remember, that historicall Scripture will admit no allegoricall interpretations. If any thing, in this Treatise, shall deserve thy Answer, do it punctually, breifely, plainly, and with meeknes; If, by direct Scripture, thou canst (without wresting) refute my Error, thou shalt reforme, and save thy Brother; If not, recant thine, and hold it no dishonor, to take that shame to thy self, which brings Glory to thy God.

1 S. PET. 3. 15.

Be alwayes ready to give an answer to evvy one that asketh you a reason, with meeknes and feare.

F F N f s.